

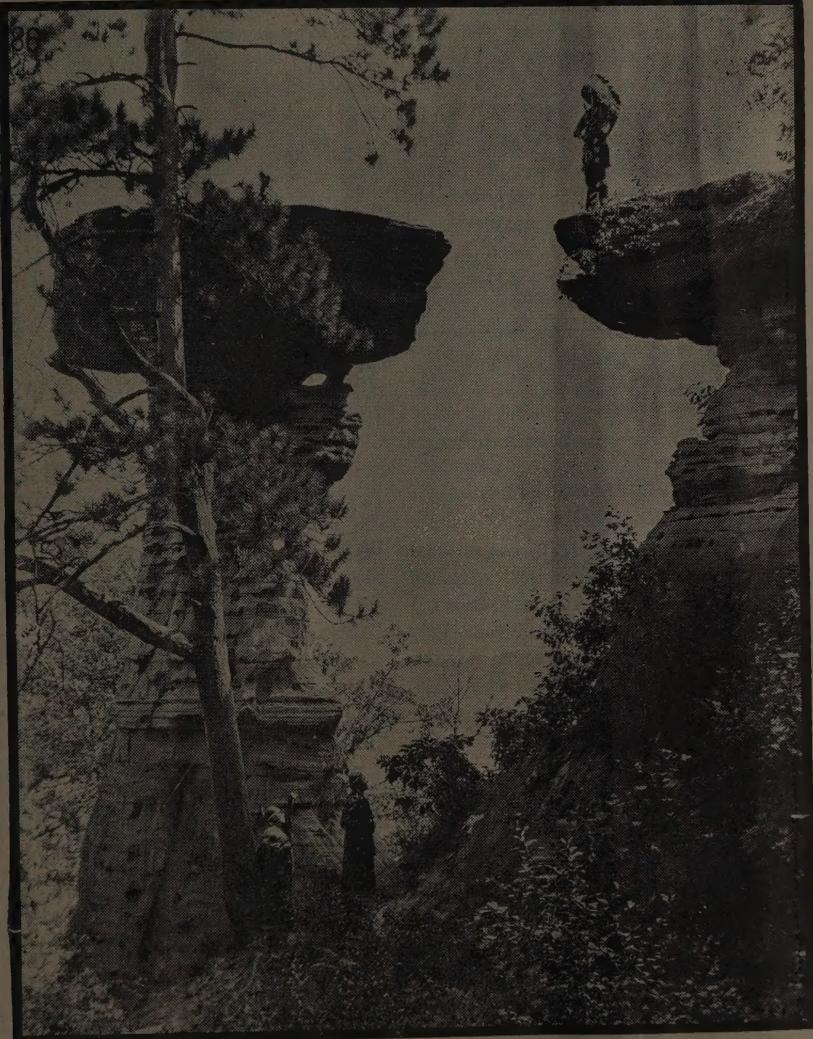
# *Christian Community*

## JOURNAL OF COMMUNITY RELIGION

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Stand Rock—Wisconsin Dells, Wisconsin

SEPTEMBER 21, 1936

# The Community Church Workers of the United States of America, (Inc.)

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CHICAGO, ILLINOIS

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## OBJECTS

To foster Christian unity.  
To help communities unite local churches.  
To plan community programs.  
To hold conferences.  
To foster and promote fellowship for community religion.  
To help reduce competition and overlapping of effort.  
To place co-operation above competition.

Members in Every State  
Service Bureau for Churches and Ministers  
Uniting Churches  
Promoting Community Programs  
Publicity on Church Unity

## A Layman Talks To Preachers

By ROGER W. BABSON

TO TALK about the Church passing out of the national picture is utterly foolish. Anyone who suggests such a catastrophe shows his ignorance of history. Several times the Church has been neglected far more than it is today. In each instance it has rebounded more powerful than ever. Our task is not to lament over the present state of the Church, but to prepare for the next period when the people will flock to it.

I have already indicated certain lines of action which ministers might take, which would appeal to laymen. These, however, are only the shell of the nut. The kernel is something far deeper and more spiritual. The real difficulty today is that the Church utterly fails to satisfy hunger for spiritual help. This cannot be satisfied by prevalent denominationalism. Most sermons absolutely do not click nor register. They drive more people away from the Churches than they attract.

Ministers must realize that they have only one real job and that is to help people spiritually. If you are a minister with a declining congregation, you should know that you are failing in this main task. Your first step in correcting the situation should be to get right with God yourself and use your religion yourself. Leaders cannot be wobblers. Leaders must show by their lives that they have faith, courage, and a goal. You can never expect to be a leader unless you KNOW where you are

headed for and enthusiastically urge others to follow you.

"How can I remedy my situation?" you ask. To laymen the answer is very simple. Consider these four suggestions:

- (1) Don't try to preach one or more sermons every week.  
Preach only when filled with fire and enthusiasm.  
Then give us "both barrels".
- (2) Remember that most of us laymen are in trouble.  
We have come to Church hoping for help. Be sure we go away satisfied.
- (3) Have classes in prayer. If you wobble as to the power of prayer for guidance get out of the ministry. If you believe in it, then boldly teach it.
- (4) Finally, take your work seriously. Don't be content to go through a formal service like an old Russian priest. Go out and sell the Gospel as a salesman goes out to sell insurance, automobiles or vacuum cleaners.

A basic difficulty today with the Church is that most ministers have an "inferiority complex". Ministers should take a militant attitude—sure of SOMETHING that religion can do for their people—and then insist that they actively proclaim it to everyone on every occasion.

## The Dells

OUR COVER cut this month is a picture of Stand Rock, one of many interesting formations in the Wisconsin River, at the Dells of Wisconsin, which geologists tell us were formed by the subsiding of waters of the Cambrian Sea which covered North America in the Paleozoic Era, thousands of years ago.

The waters of the river are very dark because of their winding course through pine and tamarack forests from which pine needles are swept into its waters.

R. M. KIRTLAND.

## Who's Who

Our cover cut is a picture of historic Stand Rock, Wisconsin Dells, Wisconsin. It is loaned to us by Kirtland-Engel Company of Chicago, through the courtesy of the Wisconsin Dells Chamber of Commerce.

Rev. Clyde McGee is minister of Bethany Union Church, Chicago, Illinois.

Lester M. Ellis is the Y. M. C. A. Secretary at Wichita, Kansas.

Dr. Burris Jenkins ministers to the Lindwood Community Church of Kansas City, Mo.

Edward Tallmadge Root, a regular contributor to our publication, is minister at Orleans, Vermont.

Prof. W. A. Harner, book reviewer, is professor in the School of Religion at Vanderbilt University, Nashville, Tenn.

Nora E. Cunningham resides at Chanute, Kansas.

Raymond Kresensky, Algona, Iowa.

Dr. Ruth Wolcott of Spirit Lake, Iowa, was formerly missionary doctor in China. Is now practicing medicine at Spirit Lake.

Sadie Seagrave, Oakdale, Iowa.

Carl S. Weist is minister of Community Church at Circle, Mount Vernon, N. Y.

# THE CHRISTIAN COMMUNITY

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Vol. III

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NUMBER 3

## "Memories of Russia"

(Mr. McGee spent a month in Russia this summer with the Sherwood Eddy Seminar.)

Leningrad, U. S. S. R., August 14, 1936.

TO ME Leningrad is the surprise city of this trip. Perhaps I was exceptional in my ignorance of its charms and its interests. I felt its difference from Moscow the moment I stepped off the train. Moscow is of Asia. Leningrad is of the West. In Moscow you felt disorder and confusion. You had a sense of messiness and 'smells' of things jumbled together. Here is spaciousness and perspective. You think of Paris. Indeed, the leading artists and builders of Europe had a part in Leningrad creation. A remarkable degree of planning attended its growth. It has natural beauty, with palaces, museums and other beautiful buildings, housing untold treasures gathered from the East and the West. Parks and gardens embellish its long, straight avenues. At every turn there is something to arrest attention, to move with its beauty, and to arouse interest in history. On the other side of a small park in front of our hotel is the huge edifice of St. Isaac's Cathedral, whose massive golden dome rises to a height of 340 feet. You are almost overpowered by its massiveness and strength. I stood quite breathless as I looked at it. It is sheathed in marble. One hundred twelve columns of polished granite support it. They are said to be among the largest monoliths in the world—fifty feet in height and weighing 100 tons each. Entering the cathedral you are overwhelmed at its luxuriousness, faced as it is with I know not how many different kinds of precious stone, marble, malachite, porphyry, lapis lazuli, and adorned with the masterpieces of eminent artists. There are altar doors of gold. There is gold, gold, gold lavishly used everywhere in its furnishings. It was forty years in building, and the labor that went into its works of art cannot be computed. Ikons of rare beauty! One very small one, we were told, was four years in the making. First designed by a painter, then the inlay work made to correspond to the pattern. From where I am writing at my table I can look out upon the dome. When I began this letter I saw its soft rich yellow against the deep red of the sky at sun-set. Now the darkness has gathered changing its yellow to a kind of green, and the golden arms of the cross that crowns the dome are indistinct and shadowy against the dark sky. All the wealth and splendor I looked upon in my visit there now become unreal, as of a world that has gone. What

is most distinct in my memory of that visit is the sight of a young girl drawing back the pendulum weighing 140 pounds and suspended from the dome three hundred feet above, then releasing it. Straight across the diameter of the circle it swings and then returns. So it continues, swinging back and forth, back and forth. We are all watching intently its movement. Unmistakably we see its increasing deviation from its first course with each swing. The young woman glances at us with a faint smile. She has done her work. The U. S. S. R. has proved its case. Refuted the Bible and exposed the false teaching of the priests and struck a blow at religion. Ocular demonstration has been given of the rotation of the earth. The earth does move! Our guide points out to us a statue of Copernicus who said something like that centuries ago. That great church building is saying it now. The twelve thousand who came as worshippers in days gone by are all gone. Only tourists flock to it now, and Russians who need to be reminded that the church told their fathers and them something that wasn't so. Hour by hour it repeats its message. The earth moves. The church is an anti-religious museum now.

A ride about the city brought us to the workers' district on the outskirts of the city. This area is now being transformed into a well planned part of the city. We saw the workers' apartments—schools, clubs, gardens, and parks, for all aspects of cultural life are being combined in these centers. We passed the "textile settlement" with the textile factories near by, a student settlement with accommodations for six thousand students of a neighboring educational institution. We visited a "Bread Factory". We saw villas on lovely islands and great palaces that overlook the Neva turned into rest homes or houses of culture for the people. It was a delightful ride, and I enjoyed every minute of it. There were so many beautiful views, surprise views of the river or canals and fancifully wrought bridges. For the city is built on islands, nineteen of them, I believe, and there are five hundred or more bridges, including those over the canals as well as those that span the leaden grey waters of the slow flowing but beautiful Neva. It is only in actually visiting some of these institutions—workers' villages, rest homes, factories, etc., that one is able to visualize the vastness of their reconstruction plans and sense the courage and daring, or the blindness and rashness, whichever it may be, of their spirit in setting their hand to carry them through. If it all comes to naught what a chaos it will be! If it succeeds it will

change the world in many ways. These people are confident of their success.

Leningrad furnished background and atmosphere for a better understanding of the Revolution. The very stones of the streets and of huge squares hold memories of dark and tragic events. In her great palaces the history of the days of the Czars can still be relived by any who have some measure of historic imagination. I walked today through miles of palace halls in the palaces of the Czars. I could easily picture the life these holders of power lived—they and their court favorites, their lackeys and flunkies, corrupt priests and intriguing ministers of state. The palaces rose up out of a wilderness at one's absolute command! Artists and architects came from distant lands and wrought as ordered. Peasants and workers yielded up body and soul through slavish toil in dumb obedience. These palaces were built and maintained to satisfy pride and love of display; to give to the masters a sense of security and confidence in the face of a discontent mounting from generation to generation, and to impress with a sense of power the foreign lords and ladies entertained there at elaborate courts. Thus did they say to themselves generation after generation, "All is well", until following the war the masters were driven out and the sons of the long exploited ones came in and took possession. All that the new masters thought to be of artistic or educational value they have kept much as it was left by the last of the Czars, kept as part of a historical museum. As for the rest, it has become a town of rest, a children's settlement.

Words cease to have meaning when used to describe the abundance, diversity, and richness of materials found here. Exquisite fabrics and draperies of French workmanship, Italian painting, sculpture, and mosaics. Collections of Japanese and Chinese porcelain and lacquer work. One Pekin lacquer vase adorned with carved designs, we were told, was three generations in making—a gift of the Chinese emperor. In Queen Catherine's palace one has a view that runs unobstructed for a distance just a little short of the length of the Queen Mary, which is one thousand feet long. So we tramped and tramped, gasping in wonder and exclaiming in astonishment at the treasures we beheld as we passed through suites of rooms, parlors, reception rooms, libraries, rooms repeated without end, each room a volume in itself upon the life of the privileged few of days now gone. The floors are all inlaid, each room in a different design—tables of mother of pearl, treasure heaped upon treasure. One of the most famous of these rooms is the "Amber Room", the amber ornamentations given by Frederick of Prussia, and Peter I in turn gave Frederick fifty or one hundred of his tallest grenadiers to be Frederick's body guard. There are chapels elaborately furnished and ikons hang about the walls by the hundreds if not by the thousands. Ignorance and superstition in the name of piety and religion held sway in these palaces until the peasant worker saw in church and monarchy a com-

mon enemy. As you walk these halls you get a new sense of the meaning of the past. The yesterdays become alive. You see in a new light the present propaganda against religion. The happenings of today find a new perspective. You have a feeling of what it is that brings on revolution.

In some of the rooms were to be seen figures representing the liveried servants of the palace. The men were clad in yellow coats with elaborate gold-braid, knee breeches of white material, white silk stockings, shoes with gold or silver buckles. Now in these rooms you find peasant women on duty—peasant women with wrinkled faces, rough hands, and fingers worn and crooked from heavy toil. It is they who are in charge now. Day by day the throngs of people pass through these palaces in small groups, each under the direction of a guide. It is the Russians themselves who visit this place in group after group, peasants, members of the Red army as we saw. Guides were interpreting to them the past of their country. They must be taught, their spirit kept strong, their purpose firm. Faces here are set to the future. The people are serene, confident and assured. Whatever may happen in the next years, their work, they are confident, will stand. Again and again we were told: "Come back in five years or even in two years, and see what progress we will have made". But in nearly every case this qualification was made, "If war doesn't come".

I recall that back home a long planned national preaching mission will be under way. I am wondering in just what form appeal will be made. What will they ask the young people of America to commit their lives to? Have they a message as definite, realistic and challenging with which to face youth as is being offered here in this land where Churches are being turned into anti-religious museums?

CLYDE McGEE.

## The Preaching Mission

THE GREAT cooperative effort of the year of that part of our Protestantism which is represented in the Federal Council of Churches is the Preaching Mission. This will extend from the middle of September until the middle of December. A group of preachers of international fame, including Dr. E. Stanley Jones, will visit twenty-five leading cities. From these cities there will spread out to near-by communities the preaching mission idea.

In thousands of churches pastors will exchange preaching on an entirely voluntary basis. None of these men will collect more than actual expenses. The commercialism that became a scandal in the older evangelism is altogether eliminated from this movement.

Inherent in the Preaching Mission is instruction of the people in the fundamentals of Christianity. All too many of the members of the churches are ignorant of the fundamentals of their religion. In an eight day

preaching mission these principles may be systematically stated.

The opportunity of instructing prospective members of the church is apparent. In the preaching missions conducted by many of the older communions, large numbers of new converts are secured. These come into the church as the result of teaching and not through some technique for arousing emotion.

The preachers who will be called to formulate their convictions in an orderly way will have an experience of value to them. In the clash of spiritual philosophies in America many have been swept off their feet. It is good for every preacher of the gospel to take stock occasionally of his convictions.

### Many Return To The Farm

**P**OPULATION studies by rural experts indicate that there has been an important back to the farm movement during the past five years. O. E. Baker, of the U. S. Department of agriculture, states between 1920 and 1929 19,000,000 people left the farm and 13,000,000 returned, meaning a net migration from the farm of 6,000,000. This movement is more strikingly seen in a longer perspective. Power farming and improved agricultural methods as seen in the period between 1870 and 1930 produced revolutionary results in the population. At the beginning of the period 54 per cent of the population of America lived on the farm. At the end of the period only 21 per cent.

However, since 1930 there has been something of a return movement. There has been an increase of 500,000 farms in five years. It appears that 28 per cent of the gainfully employed people of the country are now engaged in farming. Larger farms are being broken up into "acres" near large cities, and city workmen form small villages from which they reach their factories in automobiles. When not engaged at the factory they are busy about these small places. Gardens and chicken farming are part of the family activity.

In the meantime some large cities are said to be showing a loss of population. A movement for decentralization is setting in. How far this movement will go, no one can tell. Henry Ford is said to favor this kind of movement.

All of this makes the place of the rural church in the nation more important than formerly. Once more home mission agencies may find new communities in which to plant churches. The improvement in technique and spirit in existing churches becomes very important. The contribution of the community church movement to newly evolved communities is highly important.

### Rural Electrification

**T**HE MOVEMENT to electrify the farms of America has caught the imagination of the farmer. In the rural area of the middle west this summer one hears more about pole lines than about almost anything else.

For a long time the farmer has wanted the advan-

tages of his city cousins that come from connection with a source of electric energy but no plan was ever worked out by the private utility companies that was practical. The farmer had to pay an enormous sum for the pole lines, and vest the title in them in the company. Then he had to guarantee a large current consumption, and in many instances pay a very high rate.

Contrasted with this is the present movement for rural electrification. The pole lines will belong to the farmers organized into cooperatives. They will be erected with government money to be returned over a period of years. The rural electrical cooperatives will buy their electricity wherever they choose or they may even erect their own generating plants.

The coming of electrical energy to the farmer means a cheap source of power for the many small machines that might be operated on the farm. It means modern domestic equipment to do for the farm housewife what the same equipment has already done in the city. A few farms are already equipped with gasoline engine equipment for generating electricity on the farm, and storing it in batteries. This is in the long run a very expensive way to secure electricity.

Whatever may be the outcome of the present political struggle, it is not likely that any political party will have the hardihood to get in the way of this important movement. And behind this movement comes other cooperative movements that will be almost equally important to the farmer.

### HYPOCRITES

*By LESTER M. ELLIS*

**M**Y BROTHER, who is an editor, did say unto me, "Lo, there are many hypocrites who are counted on the rolls of the church and it seemeth to me the number increaseth and that thou should be ashamed to be identified with such." And I did reply, "Thou hast said it. Thy words are true and thou hast spoken praise of the church, though thou intendest it not," and I did further say praise be that the hypocrites are legion. Would that there were more; would that thou wert more of an hypocrite and that I could attain unto hypocritical excellence, but thou art wrong when thou sayest I should be ashamed.

And he did snort and did accuse me and did hint of the debilitating effect of the Kansas heat on some minds. And did name me a mocker, a hedger, and a "mug-wump" and a sitter-on-a-fence, and other things that space will not permit reporting of.

And anon my chance to speak did come and I did say, "Courage is a virtue," and he did reply, "Aye, one virtue". And I did say, "It will do to illustrate with", and he said, "Lead on, O Praiser of Hypocrisy".

So I did continue in this wise: When I was a "ninety-day wonder" (emergency officer in the late war), I did observe a thing or two. Men did assume the position and attitude of courage. They did stand straight with heads up and play the part of courage mightily and with

concentration and mayhap consecration day after day, and month after month, and lo! those that had not been courageous did become men of courage.

Would that the church could call all mankind to play the part of those greater virtues taught and exemplified by the Man of Galilee, and that men would first become good hypocrites (players of parts) and play them so exceedingly well that they would attain unto those virtues and become eventually fit citizens for the kingdom of God. Aye, it is well that the church does stimu-

late her members to wish to play the parts that excel their present state of being. Good hypocrisy only becomes bad hypocrisy and faileth when the practitioner of virtues has no will to attain unto the excellency of the virtues he portrays on the stage of life, and when his heart is not contrite when the scene fails and mayhap a double must take his place.

And my brother did reply, "Thy thinking is fuzzy in spots, but go thou and encourage good hypocrisy. Mayhap the thermômeter is not as high as I had thought".

# THE ACQUISITIVE MOTIVE

By Burris Jenkins

*Man's life consists not in the abundance of the things that he possesses. Luke 12:15.*

ACQUISITIVENESS is one of the primal instincts of humanity. As soon as our aboriginal ancestors, hunting in packs and living in caves, began using a stone or a stick as a weapon, each one commenced, no doubt, to regard a particular stick or a particular stone as his own. They had to dwell together in large groups in caves and dens in order to sustain life, but soon the instinct to appropriate a certain spot in a cave as his own characterized each of our early ancestors. Then dawned the sense of ownership of his mate and his offspring, so that in spite of the communal life there grew up within the group the smaller family unit. Then came the nomad stage when tribes moved about from place to place, taking with them flocks and herds of the lower creation which primal man had subdued to his own uses. At first, perhaps, the flocks and herds were held in common by the tribe; but gradually the sense of ownership over certain flocks asserted itself in the head of a family, until the possession of private property became a clearly marked characteristic of early man. Our own North American Indians moved as tribes, followed the buffalo in tribes, killed a common supply for the tribe; but each had his own weapons, his own pony, and ultimately his own supply of meat.

As soon as consciousness dawns in the child, he begins to appropriate things round him that pertain to his own particular use. He claims his bottle, his rattle, his toy. The sense of ownership needs no cultivation in him; he comes by it naturally, and he never gets over it as long as he lives. To thwart, or to attempt to abolish, this natural acquisitiveness is just as futile as to try to turn back the waters in their flow or the winds in their blowing.

At certain times in history little companies of people have lived together in communities without the possession of personal property. They have sought to hold all things in common. These movements, however, have been very short lived, and in most instances have proved failures even while they lasted. It is impossible to prevent any individual from holding certain things as his own. They may not be important to anybody else, but

they are important to him. And to deprive him of them is to take away his sense of individuality and of personality. It is pretty safe to say, on account of the fact that acquisitiveness is a primal instinct, that unmodified communal life will not likely prevail among human beings.

On the contrary, the trend of society in most countries, ours included, has been away from the communal idea rather than toward it. I am quite well aware of the increased and increasing cooperation in social life, in industry, in government, and in all other phases of man's life in the mass; but along with this growth of cooperation there is an equally marked growth of the sense of private ownership and private property. Laws that guard the sacredness of one's personal belongings are becoming stricter rather than laxer. Next to taking life itself, the taking of other people's property leads to heavy punishment. Society frowns upon the man who has no keen sense of the sacredness of property. One who does not pay his honest debts, one who tries by hook or crook to take away from other people what is justly theirs, one who is not the soul of honor in dealing with the possessions of other people, is most looked down upon in organized society. The worst reputation one can gain is the reputation of being lax in financial affairs. The verdict of thousands of years of human experience is that one of the leading social virtues is inherent respect for others' just possessions. It is likely, too, that this verdict will grow stronger rather than weaker.

Jesus has certain very clearly marked words to speak concerning this primal instinct of acquisitiveness and the attitude we ought to assume toward it. In the parable of the talents, he recognizes the value of money and the importance of increasing one's supply by honest trading and by the taking of interest on loans. He considers that a man should be upbraided who takes money but of circulation and hides it away from benefiting humanity. In other words, he puts the seal of his approval upon honest business.

In his reply to the Pharisees, "Render unto Caesar the things that are Caesar's and to God the things that are God's", Jesus recognizes the duty of paying taxes to the government, which means the communal or social life. Still, in a measure, we are compelled to live together and to range together in herds and packs and we

have an obligation to that herd as well as to ourselves. A man, then, who sees to evade his taxes is only seeking to avoid his just obligation to the welfare of all. He is not a good member of society; he is not a good citizen.

Jesus also advises that the best use for money is in making friends. The parable of the unjust steward contains this message very clearly. He sums it up by saying, "Make to yourselves friends by the mammon of unrighteousness", that is, money, "that when you fail, they may receive you into everlasting habitations". Jesus evidently believed that friendships are made not by niggardliness, stinginess, miserliness, but by open-handed liberality and kindly good-will. Who is the citizen who stands high in any community? Is he merely the man who possesses large sums of money and who therefore wields great power? People may fawn upon him and flatter him in order to gain certain ends; but in reality they are not fond of him, they do not even respect him. On the other hand the man who gains large sums of money, or small ones, and is liberal, generous, charitable, that man is followed to his grave by hundreds who mourn his loss.

In short, Jesus suggests that we should not set our hearts upon treasure, should not hoard it for its own sake, but rather should lay up the treasures of the spirit. He believes that a man's life does not consist in the abundance of the things, the mere things, that he possesses. In other words possessions are of subsidiary importance. Abundant life may be lived with them or without them. Money is power, money is a great help to the leading of a full, rich, rounded, and useful life; but just such a life may be lived without money and be just as great a blessing and benefit to the world.

One other significant little word our Master adds, according to the statement of St. Paul who said to the elders of the church of Ephesus, "Remember the words of our Lord Jesus, how he himself said, it is more blessed to give than to receive". That statement is literally and exactly true. Anybody knows it who has ever had any wide experience with life. Just as loving is a richer experience than being loved, just as sacrificing is far more beneficial than being the object of sacrifice, so the giving of gifts enriches the giver far more than the receiving of them.

Indeed, the first of all religious services consisted in giving. Our ancestors, gradually feeling their way up out of savagery, turning their faces for the first time gropingly away from the clod, began to make offering of the first fruits of their toil and the first born of their flocks. The latest researches in the history of religion have shown that these offerings were made not to propitiate the anger of God, but to express the affection and the reverence of the donor for his deity. Sacrifice was not given in fear, but in love, not grudgingly but joyfully, not as an obligation merely, but also as a privilege.

Ever since that time the offering of gifts has had its just and appropriate place in all religious service. To neglect this side of the religious life is to neglect the very elements of religion itself, is to reject the very foun-

dation upon which aboriginal man built the structure of his faith. It is strictly true, therefore, that no religious service is complete, well-balanced, and fully-rounded unless an opportunity is offered to all worshipers to bring their gifts to the service of the God whom they worship.

There are always to be found uninformed and thoughtless people who resent the call that is made in public worship for gifts. They do not understand how essential this element is in a well-rounded religious life. They would resent it far more, perhaps, if the prayer were left out or if the sermon were omitted. They do not seem to understand that prayer is a later growth in religion and that the sermon is a comparatively modern affair. Neither do they seem to understand that when they resent any call made upon them for gifts to God they are only revealing their own lack of religious growth and development. Their very resentment is an indication that they are still in spiritual childhood. How many people there are who say, "Oh, I don't like to go to that church. They are forever thrusting a plate under my nose, or making a call for a special collection." That statement shows two things: first, that the church criticized is alert and alive and holding all round religious services; second, that the objector is himself very limited in religious experience and religious life.

For my own part, I freely confess to a certain weakness and limitation in this regard. I do not mention the giving of gifts often enough from my pulpit. I do not sufficiently keep before our people the wholesomeness of the religious exercise of giving away their money. I am far too much inclined to yield in easy-going fashion to the criticisms of half-baked Christians or of irreligious non-Christians. And so too often I fail in doing the whole duty of a religious teacher and guide. I'm going to try to turn over a new leaf.

What do you think of anybody who goes to a picnic and eats out of other people's baskets only? What do you think of a man who goes fishing and hunting and refuses to furnish his own blankets or to do any work around the camp? What do you think of a man who belongs to a club and does not pay his dues? In a club he'd be fired. In a church we don't believe in that, because the essence of religion lies in its voluntary qualities, in its sacrifice. I don't know anybody round here who is sacrificing enough to hurt, unless it be some of our young clerks and stenographers, who are giving far more liberally in proportion to their means than those of us much better off.

I'll tell you of two congregations in this neighborhood who have no difficulty whatever in meeting all their financial requirements. One is the Christian Science church. Those people give handsomely and gladly, because they believe they receive a very tangible benefit; they believe their health is greatly improved—and all that a man hath will he give for his life. The other is the Jewish congregation. You cannot say that a Jew does not appreciate the worth of a dollar; but he is nearer in his religious tradition to the idea of sacrifice, the root

of which is love. We Protestants have little conception of the liberality of the Jew in his religious life.

The United States government has just about the right idea when it permits exemption from taxation for fifteen per cent of your income if you give that much for benevolent purposes. Ten per cent has long been recognized by Christian people as the just amount which one ought to give. Some of us have long since distanced the ten per cent mark and would miss much of the joy of life if we stopped at that percentage; but the number of these is really not great compared with the vast majority, even of avowedly Christian people, who give very much under ten per cent of their incomes for religious and philanthropic work. We should all be a great deal happier, and our church work be comparatively easy to achieve, if only the entire membership, as well as all our

visitors, made it their regular practice to set aside a tenth of their income for religious work. We should have no difficulty in multiplying our activities and broadening out our religious enterprises, more effectively to do the work of Jesus in our community.

With one word of St. Paul I wish to close this message. "The Lord loveth a cheerful giver". What is given grudgingly, with a sour face and a sour heart, does not meet at all the idea of loving sacrifice, which made the giving of gifts to the deity the very first step in religious exercise. Of course, if one actually does not have anything to give, he is none the less welcome in this or any other church; but if he is amply able and still refuses to do his share, he can be regarded not only as a poor sport but also as one in whom religion has not yet begun to do a saving work.

## THE FIRST FOUR CHAPTERS IN GENESIS

By Edward Tallmadge Root

PEOPLE ARE perplexed about many parts of the Bible and welcome new light on their meaning. A caller, referring to a facetious allusion to "the rib story", said gravely: "I think it was a myth." She thought that "myth" meant falsehood. The suggestion that the first four chapters of Genesis were written to teach fundamental moral truths so interested her that a sermon was attempted, and the unusual interest manifested proved that others also are eager for a clue to the familiar passages.

Genesis is obviously a mosaic. (No pun intended.) Thus it is evident that Chapter I, (including II:1-3), and the following chapters were not written by the same hand. The Name of the Divine Being changes from "God" to "Jehovah God." Instead of stereotyped formula there is flowing narrative. In Chap. I, man is the climax of creation: in II, he is the beginning and center. The Redactor must have been an inspired genius. A fresh beginning in V. 1 sets the preceding chapters apart. Each is clearly intended not to satisfy man's curiosity but to reveal man's duty. Together they lay for religion and civilization a foundation foursquare.

The order of the creation of life in Chap. I strikingly accords with the records of the rocks as interpreted by science. Science too recognizes man as the goal of evolution—so far as yet known. Its assumption that the universe is intelligible by man upon patient investigation, everywhere confirmed, can have but one explanation: The universe is the expression of a Mind like man's but Infinite. Genesis put it thus: "God created man in His own image." But it does not stop there. The author uses, ten times, the formula: "And God said": He would naturally have named ten "days." By using the formula twice in the third day, and three times in the sixth, and adding the period of rest, he names seven "days". Why? Repeated allusions, like that in II. Ki. 4:23, show connection between the "new moon" and "sabbaths." The mysterious changes of the moon made

it an object of worship to primitive man. Its phases at intervals of seven days suggested the setting apart of each seventh day for that worship which is an instinctive recognition of man's likeness to the Creator. The author arranges his material so as to show the importance of the usage afterward embodied in the Fourth Commandment. (Ex. 20:8-11.) Artificial? Forced? No! The importance to religion of the weekly day of worship is proved by the fact that the only religions which have grown and spread are those that have it,—Judaism, Christianity and Mohammedanism. Such a day is a recognition and cultivation of man's likeness to God. They who neglect it for work or play sell their birthright for a mess of potage!

Why do any neglect? The response of man, to God's creation in His own image, is described in Chap. III. The possibility of sin is implied in the power of choice given by that very likeness. Man, unlike all lower animals, can eat of "the tree of the knowledge of good and evil." That very phrase proves the narrative symbolic. Profound is its analysis of the motives to disobedience. But the two chapters appear inconsistent. Why should man stand condemned for attempting to become "as God, knowing good and evil", when he was made in God's likeness? How could "the woman that Thou gavest" be the source of temptation, when God commanded: "Be fruitful and multiply"? I think that modern science makes the reason clearer. The facts prove that man is made to master nature. But he can master only by learning and strictly observing its laws. The end which man seeks and God commands can be attained only in the way which accords with the plan of creation. In applied science, man has learned the lesson, and conquers earth, sea and air. The same principle applies in human society. The moral law can no more be ignored than the law of gravitation.

Chapters II and IV lay down the fundamental laws of society. Man is not a mere individual. "It is not good

for man to be alone". Of all the "beasts of the field and birds of the heavens", "there was not a helpmeet for him." Man and woman are as obviously made for each other as if they were originally one organism and separated. A thinker so profound never intended his allegory to be taken literally. A myth is a symbolic statement a truth underlying facts. Jesus quotes as permanent the truth to which the whole chapter leads: "The two shall become one." In the family, all human society begins. It grows into clan, tribe, nation, God "hath made of one blood all nations of men." Humanity is to be like one family.

Men have failed to realize the ideal. Chap. IV assumes already the existence of many human beings. Cain feared lest "whosoever findeth slay me." He married a wife and built a city. "Whom did Cain marry?" The author is not concerned to gratify curiosity. By the time Cain was grown Adam and Eve probably had many children. The significant thing is Cain's question: "Am I my brother's keeper?" and its answer in the sequel. The question implies: "I have only to look out for number one." But if self is first, whenever another gets in one's way, he will be pushed aside, robbed, and perhaps killed. We neglect the refutation of this social heresy which follows. Cain is not put to death but taught. He who refused to be his brother's keeper quickly sees that unless others are his keepers his own life is not safe for a moment. The arm that slew his brother tenderly em-

braces the woman whom he woos, and a helpless babe. If he is not their keeper, brave and tireless, his own heart will be torn with grief. The better to protect them and himself, he calls others together and builds a city, a thing impossible unless men work with and watch for each other.

The story is an epitome of human history—not yet finished. For men have not yet learned to be their brothers' keepers. Economic competition drives individuals and nations to deeds of cruelty and violence. "Whence come wars and fightings among you?" "If ye bite and devour one another take heed that ye be not consumed one of another!" The ray of hope in the present world chaos is that men are becoming aware of the social law which they are violating and the ruin which their folly must bring. "Some One is teaching us!" "Cain called the name of the city, after the name of his son, Enoch—Tuition".

The foundation laid is fourfold. Man is made in God's image, and can fulfill his destiny only by humbly learning and obeying God's will. He is made not for solitary life but for society; and society is possible only as men become their brothers' keepers. Here are the fundamental principles of religion and civilization. Are these ancient documents left far behind? Are they discredited by our boasted progress? Nay, mankind has not yet caught up with their profound vision of truth!

## BOOK TALK

### Puritans at Home

"Puritans at Home," by Clarence M. Webster, Harcourt, Brace and Co., \$2.

This is a racy and readable series of sketches of the contemporary life of a typical New England community, located in Connecticut. Any one acquainted with the rural life of the section must admit the general accuracy of the picture. The paradox of moral strictness and kindly tolerance, even of vices, is explained by the fact that the ultimate test is the harmony and welfare of "the Town"—that demonstration of direct democracy which is a peculiar contribution of New England. Studies of individual characters and of dialect and common expressions are admirable.

But the description is that to be expected of a man to whom profanity and sex errors are interesting rather than objectionable, a realist rather than an idealist. For this

very reason, the rural minister may find the book like a dash of cold water, bringing him face to face with sobering facts. But it should be corrected by similar studies written by those who have the higher standards, and tender, redeeming sympathy which Christianity imparts,—like "Steeple Among The Hills" by Rev. Arthur W. Hewitt, D. D.

The very title awakens question. Are those whom the author describes really "Puritans"? That term was defined by one who is recognized as a typical leader of the founders of the Bay Colony, Cotton Mather. "The first age was the Golden Age. To return to that will make a man a Protestant, a Puritan." Even the best of Mr. Webster's characters could hardly be said to seek any "Golden Age," but are content to get along or save their own souls in a static society. There are, indeed, such individuals

and such communities in New England. But to represent them as typical is hardly doing justice to a section which has sent out its sons to lead the progressive West, and is still, despite dilution of its original stock by immigration, responsive to proposals for social betterment, even if they involve radical change of method. Thus, in a recent number of the national weekly, TO-DAY, Marc A. Rose calls "The New England Council the most amazing organization in the whole United States. It has wiped out defeatism. New industries are being developed persistently and intelligently; and old ones taught to modernize. From its inception, ten years ago, the Council has preached research, market and laboratory research, to a region which was 'terribly sot in its ways.'" The truth taught by John Robinson, Pastor of the Pilgrim Church, "God has still more truth to break forth from His Word",—

not any fixed system of faith or conduct—was and is the essence of Puritanism. And if these are descendants of the Puritans like those described in this book,—and Alas! there are many,—they are “salt that has lost its savor, good for nothing,” until they repent.

E. TALLMADGE ROOT.

### Mission Tales

“Rats, Plague and Religion,” by John Spencer Carman. Judson, 1936, pp. 246, \$1.25.

Contributions for missions have fallen off in the Northern Baptist Convention as well as in other churches. This book is a series of stories by a medical missionary of the Baptist Church in India. An appalling need is shown for medical service and hospitalization. It is almost unbelievable that health should be so wrapped up in superstition, ignorance, and fatalism. The book makes a powerful appeal for support, which is somewhat weakened by direct statements from time to time. The author is a propagandist, not a teacher, but his advisers should have prevented this pointing of the moral of the impressive tales that speak a wonderful opportunity for Christian service. It is a book well worth reading, nevertheless.

W. A. HARPER.

### Modern Mind Training

“New Minds for Old,” The Art and Science of Mind-Training, by Esme Wingfield-Stratford. Macmillan.

“—no red wine of sin has an effect half so deadly as the water of simple goodness on an empty brain.”

This strikes the keynote of Mr. Wingfield-Stratford’s interesting book. Goodness is not enough; we must have knowledge; we must be equal to our machines. It is not only tyranny and violence and machine domination that are submerging civilization, he thinks; it is popular journalism and education and sport and psycho-analysis and faith-healing.

The author is an English gentle-

man, a soldier and a scholar, who has published some eight historical and psychological volumes prior to this. The book is excellent in style and content. It deals with the problems of body training and mind training in a most memorable way.

The chapters on concentration are especially interesting. The Scriptural admonition to give your cloak as well as your coat to anyone that asks it, is merely practicality, says Mr. Wingfield-Stratford: “Take my whole wardrobe if you want it—can’t you see I’m busy?” To let nothing interfere with creative concentration, that is the aim.

NORA B. CUNNINGHAM.

### Unadventurous Counsel

“Adventure for Happiness,” by Dr. S. Parkes Cadman, Macmillan: \$1.90.

Dr. Cadman was well known as a popular minister, writer and radio speaker, and many will welcome this book in which he discusses the subject of happiness from various angles. In spite of his manifest kindness and desire to be liberal, however, the book is platitudinous and could scarcely be called adventurous. Dr. Cadman leans too heavily on such terms as “accepted standards”, “normal human beings”, “decent people” instead of exploring the basis of his standards or the psychology of human beings.

The notion of Whitman as being disillusioned and self-contemptuous is amusing, but not more so than the misinterpretation of certain passages from Emerson’s writings.

As for Dr. Cadman’s literary style, here is a sample sentence: “So why this ficititious fussiness detailed in flatulent verse by a tycoon of animalism?”

NORA B. CUNNINGHAM.

### Poems For Children

“Pickpocket Songs,” by Edna Becker. Caxton Printers, Caldwell, Idaho. \$1.50.

There is no audience so naturally responsive to poetry as children and no audience as discriminating. That is why children’s poetry, which

seems so easy to write, is, after all, so difficult. Perhaps it is difficult because children are aware of insincerity more so than adults. They recognize pure entertainment and resent the commercial motive. So it is that poetry for children, no matter how complex or simple, must meet the two requirements for good poetry, namely, song and idea. The rhyme is necessary. The singing quality must be apparent. But, above all, the idea must be there and, if the idea is there, the poem will naturally sing itself.

Here is a little book of almost fifty songs, each cleverly turned in its line, each with some figure from natural life adequately expressed, each with an idea in song. The book is profusely illustrated by Sears Frank, a young artist, who has caught the idea of each poem and expressed it through the antics of a long-bearded, slim old gnome. It is a book to recommend to those interested in children’s books.

RAYMOND KRESENSKY.

### Books Received

“John Wesley and Modern Religion,” by Umphrey Lee, Cokesbury Press, \$2.50.

“Here’s Money for Churches and Societies,” by Wm. H. Leach, Cokesbury Press, \$1.00.

“Twelve Negro Americans,” by Mary Jenness, Friendship Press, \$1.00, paper 60c.

“Across the Years,” an Autobiography by Charles S. Macfarland, Macmillan Company, \$2.75.

### Lord, Lord

“Why say unto me, Lord, Lord”. “And he was born in a manger”. Where is the inspiration in this to high thinking and noble living? I have seen babies born in taxicabs: I have seen babies born in ships, On tiny sampans on the Yangtse River;

I have seen babies born in hovels in China, Not good enough for a cow to live in.

Shall I go into a frenzy because He  
was laid in a manger?

"And he was crucified on a hill".  
Before and since have men been  
crucified.

Men die in torment some place ev-  
ery day.

I saw cancer eat the jaw of a moth-  
er of four little children.

I have seen men crazed for water,  
Die begging for a drink never given  
to them;

I saw a man, his chest crushed,  
Choke to death,

Asking some one to shoot him so  
he could die quickly.

I have known Chinese men to die  
By a stroke of the sword in the ab-  
domen,

Disemboweled by torturing bandits.  
If unmerited suffering and death  
made Him a savior

Then the world were rife with  
saviors.

But, "Never spake man as this  
man."

Stop talking of his birth,  
The legend of a star, of angels, of  
wise men.

Babies are born as miracles each  
night,

With stars and angels and wise men  
in attendance.

Stop prating of his dying.  
All men die, and some most pain-  
fully.

Listen, listen to what he said,  
"Thy neighbor as thyself".

RUTH WOLCOTT.

### The Gatekeeper

Here comes the gatekeeper now to  
open the gate.

He never has on shoes, but then, he  
doesn't mind the cold.

All his life he has gone so. It is no  
different than my bare face is to  
me.

What makes him hold his arms so  
stiff and sort of hunch as he  
stands? He did not do that be-  
fore.

But well, when he has closed the  
gate, he will go back to his bed  
in the gatehouse.

He has a big quilt. That is a lot for  
him.

I must smile at him and say, "Thank

you" in good Chinese as he  
closed the gate for me.

That is so he will see Christ in my  
life.

I might kick him, you know, or act  
haughty and superior like this.  
How a little smile spreads the gos-  
pel of love.

It certainly is good to get in by the  
fire.

Love,—love, how we must love  
these people so they will love  
Christ too.

He was not really cold.

That is just his peculiar way.

RUTH WOLCOTT.

### Poet's Christmas Box

I could give you a silver trinket,  
To last you a lifetime through,  
But I give you, instead, the silver  
Of a morning wet with dew.

I could give you a golden timbrel,  
Well wrought by the hand of man,  
But I give you, instead, the music  
In the reedy pipes of Pan.

I could offer my heart's own candle,  
To lighten the darkened way,  
But I give you, instead, the splendor  
Of that first bright Christmas Day.

SADIE SEAGRAVE.

### An Eagle Flying

By CARL S. WEIST

I saw an eagle flying  
Deftly wheeling through the skies,  
The while my soul was stumbling  
Striving anxiously to rise.

As I gazed there flashed the secret  
Of the bird's unuttered prayer,  
For it gently spread its pinions  
And then leaned upon the air.  
Tomorrow I shall gird anew  
To trust myself to God;  
When I sense an eagle's flying  
I will lift me from the sod.

### Government To Take Religious Census

**A**N OFFICIAL statement by the  
Secretary of Commerce of the  
U. S., Honorable Daniel C. Roper,  
announces that the Decennial Cen-  
sus of Religious Bodies, which since  
1906 has been taken at ten year in-

tervals by the Census Bureau of  
the Department of Commerce, is to  
begin at an early date.

Due to the failure of Congress to  
make the necessary financial provi-  
sion in the appropriation bills  
there was a probability, earlier in  
the year, that the Census of Religious  
Bodies might be discontinued.  
When the officials of the Federal  
Council of Churches of Christ in  
America learned that the census  
was in jeopardy, they reported the  
situation to the highest authorities  
in all the major denominations and  
invited their cooperation in making  
a united appeal to the Department  
of Commerce, to the committees on  
appropriations in the Senate and the  
House of Representatives, and to  
the President of the United States,  
in behalf of the census. A wide-  
spread concern throughout churches  
of all faiths was expressed. The  
General Conference of the Method-  
ist Episcopal Church, the Presby-  
terian General Assembly and some  
of the other denominational conven-  
tions which met during the spring  
also took official action emphasizing  
the value of the religious census  
and urging that it should not suffer  
interruption.

Although Congress adjourned  
without making financial provision  
for the religious census, the Depart-  
ment of Commerce, with the active  
cooperation of the President of the  
United States, devised a plan for  
continuing it. By authorization of  
the President, who took a personal  
interest in the problem after the  
concern of the churches had been  
interpreted to him, an allocation  
from W. P. A. funds was secured  
for the specific purpose of the re-  
ligious census. In its announce-  
ment confirming the arrangement  
for the census the Department of  
Commerce stated that "interest has  
been manifested in this work by  
practically every large religious or-  
ganization of the United States."

Commenting on the recent an-  
nouncement of the Department of  
Commerce concerning the census,  
Rev. Samuel McCrea Cavert, Gen-  
eral Secretary of the Federal Coun-

cil of the Churches of Christ in America, said today:

"The Decennial Census of Religious Bodies, which was first taken by the Bureau of the Census in 1900 and repeated in 1916 and 1926, has come to be regarded as incomparably the most comprehensive and authentic source of information concerning religious institutions in this country. It gives invaluable data concerning their numerical strength, their gains and losses, their expenditures and income, the value of their property, their forms of organization, their educational agencies and their philanthropic work. To have allowed it to be discontinued would have meant a serious loss not only to church leaders but also to students of social influences and social trends. I am sure that in all church circles there will be grateful appreciation of the step which the Secretary of Commerce and the President have taken to assure the continuance of the religious census."

## National Preaching Mission Begins

THIS WEEK marks the beginning of the National Preaching Mission, for which careful preparations have been made during the past two years. Dr. E. Stanley Jones arrived from India on September 7 to head the group who will conduct the Mission. On September 8 and 9 a conference was held at Beaver College, Jenkintown, Pa., for spiritual preparation and for the consummation of final arrangements. The chief subjects discussed at this conference were the message of the Preaching Mission, the place of prayer in the Mission and the kind of preaching needed for today.

A group of more than fifty outstanding spokesmen of the Christian Gospel will constitute the Mission. Those who have been invited from abroad include, in addition to Dr. Jones, Dr. T. Z. Koo, the student leader of China; Miss Muriel Lester, the Christian social worker of London; President John S. Whale,

of Cheshunt College, Cambridge, England; and M. Henry Louis Henniod, General Secretary of the Universal Christian Council for Life and Work. Among the American leaders are not only some of the most esteemed preachers but also several lay men and women, including Hon. Francis B. Sayre, Assistant Secretary of State; Douglas S. Freeman, distinguished biographer of Robert E. Lee; Mrs. Harper Sibley; Mrs. Grace Sloan Overton and Mrs. Harrie R. Chamberlain. Out of the total group of fifty, fifteen will go together to each of the cities that make up the coast-to-coast schedule.

Three of the leaders are being heard in radio broadcasts over nation-wide networks, interpreting the mission—Dr. E. Stanley Jones on September 13 at ten o'clock (Eastern Daylight Time), Dr. Paul E. Scherer on September 20 at four

o'clock (Eastern Daylight Time), and Dean Lynn Harold Hough on September 27 at one-thirty o'clock.

The National Preaching Mission, inaugurated by the Federal Council of Churches as a united effort to bring about a spiritual awakening in America, is primarily evangelistic in character. It aims both to rekindle the religious life of those in the churches and to bring the Christian message and the call to Christian discipleship to many who are outside the churches. In addition to the great popular meetings there will be conferences for ministers, for laymen, for women and for young people. There will also be a series of educational "seminars" on The Christian Message, Using the Bible, Personal Evangelism, The Christian Family, Christianity and Social Problems, and Christianity and World Problems.

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The first phase of the Mission will be an itinerary covering twenty-five great centers of population during the next three months. After spending the first four days in four cities of up-state New York—Albany, Syracuse, Rochester and Buffalo—the rest of the program will consist of four-day visits to each city, Pittsburgh, Pa., being the first. The others, following consecutively, are Kansas City, Detroit, Indianapolis, Atlanta, Birmingham, Louisville, St. Louis, Cleveland, Des Moines, Omaha, Billings, Seattle, Vancouver, Portland (Ore.), San Francisco-Oakland, Los Angeles, Dallas, Chicago, Washington, Raleigh, Philadelphia, Boston, and New York.

The second phase of the movement is the two-day preaching missions, which will be held in at least five or six cities within a radius of 200 miles of each of the twenty-five metropolitan centers, with leadership provided by the churches of those areas. A little later the program of extension is to be carried still further by the holding of one-day preaching missions in county-seat towns. In such ways several hundreds of communities in all parts of the nation will be reached.

The third phase will be the preaching missions in local parishes, to be held simultaneously in November, preferably November 15-22 or November 29-December 6. The purpose of these local preaching missions, each of which will continue for eight days, from Sunday to Sunday, is to intensify the influence of the movement in the local churches and secure a permanent conservation of its values.

### Veteran Minister Resigns

REV. DAVID F. Warner, who has been pastor of Community church at Sunman, Indiana, for many years, resigned to take effect August 30. Mr. Warner has been in public service as a preacher and a teacher for forty years. The Community church is the only Christian organization in Sunman. It recently enlarged the church edi-

fice and now has a house of worship very creditable to so small a community. There is a beautiful parsonage not far away from the church. The Sunday School has an enrollment of 150. A feature of the church school is the men's Bible class which is noteworthy for its loyalty and activity.

Mr. Warner has not only been a teacher and minister but also a journalist and has provided material in great abundance for The Michigan Farmer, Southern Planter and The Illinois Farmer. Mr. and Mrs. Warner are leaving immediately for California, and after an extended trip will return to their farm in Michigan.

### Presents Outdoor Drama

THE PEOPLE of Antioch Community Church, Liberty, near Kansas City, Missouri, have been presenting a series of outdoor dramas. Though they are not located so very far from the downtown section of Kansas City, they have an entirely rural setting for the plays which they present. On July 21-August 1 they gave Miss Peabody's dramatization of Browning's "Pied Piper of Hamelin". About 100 people assisted in the presentation of the play which drew widely from the surrounding areas.

At the time the play was given there was a full moon, and, as the slope of the amphitheater is to the East, the moon rose over the huge oaks each evening just before the play began. Last year this congregation presented a play entitled "Rip Van Winkle". Delegations from other churches came with their dinner baskets in the evening, and, after a picnic meal, stayed for the dramatic production.

### Chapel For Public School

IN THE public school of Gypsum, Ohio, there has been a brief religious service the past year provided through the courtesy of Community church, of which Rev. F. B. Cook is the minister. He has secured ministers of adjacent churches

and the interest of the children in the religious service has been noteworthy. The Sunday School of this

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## COUNCIL OF WOMEN FOR HOME MISSIONS

Twenty-three women's national home mission boards of the United States and Canada uniting in program and financial responsibility and representing Protestant church women in such national movements as they desire to promote interdenominationally.

Community churches now co-operate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seeholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street,  
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church has averaged a little over 100 in attendance during the past year. The church is out of debt on its running expenses, but is embarrassed by a mortgage of \$3,000 which is held by the receivers of a defunct bank. The church has a total of 102 members, having received 15 during the past year.

### Church Secures Assistant

THE COMMUNITY church of Clay Township, St. Joseph County, Indiana, is arranging to have an assistant minister spend his Sundays with the church, coming from Chicago Theological Seminary. James Gordon Bennett formerly of Traverse City, Michigan, is the man they have in mind. He will act as assistant to Rev. R. Kidder Stetson, who is the pastor of the church.

### Birthday of Savanna Church

THE THIRD birthday of Community church, of Savanna, Illinois, was celebrated September 6. The Community church has been preceded by a Federated church composed of Baptist and Presbyterian elements but the Federated church dissolved prior to the organization of the Community church. A fellowship service was held in the afternoon at which the pastor, Rev. T. Stuart Cleworth, served as chairman. A number of visitors from neighboring churches brought greetings, among whom were Rev. Albert Schue, of Federated church, Miles, Iowa, and Rev. David Todd of the Disciples Church, of Thompson, Illinois. Some of the local Savanna ministers were also represented in the program.

### New Minister Is Called

DR. M. RUSSELL Boynton resigned last Spring from the pulpit of the Bryn Mawr Community Church, Chicago, and went to a Congregational church in the East. Since then a church committee has been quite actively looking around for a successor, and recently the church called Rev. Theodore K. Vogler, who has been pastor of Pilgrim

Congregational church of Duluth, Minnesota. He will preach his first sermon in the new pulpit, October 4.

Mr. Vogler is 38 years of age, married and has two children, Cynthia and Wallace. Dr. Palmer, President of The Chicago Theological Seminary says of him: "Mr. Vogler is, in my judgment, one of the coming men. . . . He is a young, vigorous preacher of remarkable fire, imaginative uplift and spiritual vitality. He was the chaplain of the recent State Conference at Glen Ellyn where he made a profound impression on everyone by his daily chapel talks. He has physical vigor combined with spiritual vision and power of vivid and appealing speech which make him, to my mind, a young man with a great future."

### Dean of Community School

REV. PAUL B. Rains, formerly pastor of Community church at Collinsville, Oklahoma, has been serving the Lake Harriet Christian Church, Minneapolis, Minn., the past two years, a church which embraces in its membership people from many communions. He has become the dean of the Minneapolis Training school and has set up his 1936-1937 program with 40 different classes. He has a rapidly growing influence in the field of religious education.

### Starts Fifth Year

REV. OLIVER COOK is beginning his fifth year with Community church of White Church, Kansas. This is an independent community church which announces itself open seven days a week for rest and meditation. Ten denominations are represented in its membership. Its sanctuary is an old Wayside Shrine, known as the Old Delaware Indian Mission, erected in 1832. This accounts for an interesting custom in this church of holding an annual pow-wow the first twelve days of October. During this period the sacred fire of Indian tradition burns continuously. Groups of Boy Scouts and Camp Fire Girls hold meetings about the fire and

discuss the plans for the fall and winter. Indian ceremonials are reproduced which are both dramatic and religious.

## Board Meeting of Community Church Workers

THE PRESIDENT of Community Church Workers of the U. S. A., Dr. Barclay Acheson, has called a meeting of his board of directors for September 30-October 1. The meeting will be held in Amherst Community church, of Snyder, New York, a suburb of Buffalo. The plans for the coming year will be determined at this meeting as it is expected that there will be a large attendance at the meeting.

### Activity Follows Vacation Period

DURING THE absence of the pastor the pulpit of Community church, of Park Ridge, Illinois, was supplied by Rev. John Dixon, Radio Preacher of WGN, Rev. F. E. Davison of Oak Park, and Rev. Samuel Wilson, who is the director of Religious Education of the Park Ridge

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church. The men's club has made an announcement for September of the initial meeting of the season at which S. J. Duncan Clark, editorial writer for the Chicago Daily News, will be the speaker. He will speak on World Events. September 20, will be Home Coming day in the church when the autumn communion will be held. The minister, Rev. O. F. Jordan, spent part of his vacation at Pentwater, Michigan.

### Study Community Problems

DURING THE coming year the men of Community church of Longview, Washington, will hold a monthly meeting at the dinner hour in which they will study the problems of the city and the county with respect to moral, social and economic interests. Some Superior Court judges of the area have been engaged to speak, and a study will be made of many of the pressing interests of community life. People from the drouth area have been moving into Longview during the entire summer. Part of the problem of the community is to help these people get settled in some kind of employment. The congregation recently celebrated the tenth anniversary of their beautiful church edifice. Rev. E. H. Gebert is the pastor of the church.

### Returns From Europe

DR. CLYDE McGEE, pastor of Bethany Union Church of Chicago, has spent the summer in Europe. He has recently returned from his tour, and the leading editorial of our paper this month is contributed from his pen. His great church is swinging into action again with his return, and will once more be the interesting place that it has been in former years.

### Women Preachers Will Meet in Chicago

THE WOMEN preachers of America have an organization which meets annually in the autumn. It is known as the American Association of Women Preachers. The

meeting this fall will be held in Chicago, November 16-19. Prominent among the speakers at this meeting will be Rev. Hilda L. Ives, of Portland, Maine, a well known expert in the development of the larger parish. Rev. M. Madeline Southard, of Kansas City, Kansas, is the President of the organization. The women who compose the organization are of many denominations.

### Vacations at Prince Edward Island

REV. H. Lincoln MacKenzie and Rev. M. W. Van Tassell spent part of their vacation together at Prince Edward Island, Canada, in August. Mr. MacKenzie formerly lived in this area. He will assume direction of the Community Church Workers on the first of October.

### Call To Loyalty Day

SUNDAY, October 4, has been named by Religion and Welfare Recovery organization as Loyalty Sunday when the people of the Nation are asked to mobilize our moral and spiritual resources. This is the day when "Every citizen is cordially invited and every member is confidently expected in church or synagogue." "Every member present or accounted for" is the slogan. This mobilization in worship and service of the Father of all mankind can do more to save

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Rev. E. H. Gebert

Longview, Washington  
American Representative

our nation than will the battle of ballots on Election Day.

### Hallowe'en Fancies

ANNOUNCEMENTS can be written on black paper with white ink and a tiny pumpkin sticker pasted in the corner, or you can write on orange colored paper with black ink and paste a little black cat or witch in the corner.

Black and orange decorations are always good, with witches, corn stalks, pumpkins, lantern faces, black cats scattered about.



### Inquire About

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For variety you might divide the crowd into groups, giving to each member of a group a cut-out of a black cat, witch, pumpkin, or other suggestive silhouette, then have each group play at one of the games, progressing to the next one at a given signal. If your group is small enough to handle all at one time, give each member a cat with a long tail cut out of black oil cloth, to be pinned on, as a souvenir.

Arrange your games in various parts of the room with a monitor appointed to supervise each one.

**YOUR FUTURE MATE.** From heavy pasteboard cut letters of the alphabet and float them in a large pan of water. Blindfold the contestant, turn him around three times and have him draw out a letter. This will be the initial of the future mate.

**FATE.** On a table, place three bowls; one with clear water, one with sugar and the third an empty one. Blindfold the guest, turn him around three times, and in the meantime change the position of the bowls, then let him choose by touching one of the bowls. Water means a long and stormy married life; sugar, a long and happy married life, and the empty bowl means a long life as an old maid or old bachelor.

**CAT WHISKERS.** Out of black paper, cut a large cat, and mount him on a fence, which may be arranged on the blackboard, or wall.

Give to each contestant three "whiskers" cut out of black paper with a pin through them. The contestant is blindfolded turned around a couple of times and instructed to pin the whiskers properly on the cat.

**FORTUNE SPIN.** On a large square piece of heavy store paper, draw lines about one-half inch apart, starting at the outer edges and continuing to the center. Then from the center to the outer edges draw lines cutting the area into small oblongs. In each of these write a fortune of some kind. Fasten it with thumb tacks to the floor or a table top. Buy a small top, the kind that winds up and releases is best, and give each contestant a turn to find his fortune by spinning the top on the square and allowing it to come to rest on one of the spaces. He should read his fortune aloud.

**WITCHES' CALDRON.** In a screened off corner, arrange a caldron over a fire. If possible procure an old iron kettle and have it hung from a tripod. Into the kettle put small packages, each with a little souvenir and a fortune written out on a slip of paper. Wrap them in orange colored paper with tiny black stickers. An old witch should preside over the kettle and chant some weird prophecy as the guest is given his fortune from a ladle. If desired, this may be your closing game and all guests take their seats,

then unwrap their little packet and read their fortune so all may see and hear.

Refreshments—coffee and doughnuts; apples and popcorn; pumpkin pie and coffee are a few suggestions.

G. GENEVA DORAN.

**GAMES AND STUNTS FOR ALL OCCASIONS** is the name of a handy little book which has been arranged by William P. Young and Horace J. Gardner, and is published by Lippincott Company, selling for \$1.00. It is the type of book to have if you are the leader of a group or chairman of the recreation committee of your society.

The book contains over 100 games and stunts for "ice breakers", guessing games, table games, games for individuals or group play; the kind that keep your brain active and test your knowledge. One unusual feature of the book is a chapter devoted to refreshments, an important feature of every party. Not only are the refreshments suggested, but the recipes are given in full for cakes, candy and refreshing drinks.

There is also a chapter given to decorations for various occasions and directions for making them, with a closing chapter of suggested forfeits for penalties incurred in games.

### Sunday School Lessons

- Oct. 4.—The Macedonian Call.  
Acts 16:6-15; Rom. 15: 18-21.  
Oct. 11.—Becoming a Christian.  
Acts 16:22-34; Phil. 3:7-14.  
Oct. 18.—The Spoken and the Written Word. Acts 17:1, 5-11; I Thess. 2:7-12.  
Oct. 25.—Christianity as Love.  
Acts 18:1-4; I Cor., Ch. 13.

### Senior C. E. Topics

- Oct. 4.—Building a Christian World. Rev. 21:1-7; I Pet. 2:11-17. (Consecration Meeting).  
Oct. 11.—What? Me? A Missionary?  
Matt. 28:19, 20; Rom. 10: 13-15.  
Oct. 18.—The Seriousness of Divorce. Matt. 19:1-9.  
Oct. 25.—The Gambling Menace.  
Jer. 17:9-11.

## House Organ of Community Religion

The community, federated and union churches of America not only practice Christian union; they also seek to put into operation a social Christianity at work for the home town, the nation and the world. Everything that churches try to do can be done better through fellowship and cooperation. This includes the preaching of the gospel, religious education and the cure of souls. Those interested in these projects are asked to become regular readers of the recognized house organ of Community religion. Send a dollar bill along with this blank for a year's subscription to

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